آپ کی زبان سے ایک عمل بیاض قلمی میں درج ہے جو آپ کی اپنی تصنیف ہے اور تمام حاجات مثلاً دفع جادو تسخیر جنات و دیو پری و مقہوری اعداد . دفع نظربد . دفع مرض اٹھرا قضائے جملہ مقاصد حصولِ جملہ مرادات حفظ از جمیع آفات زبان بندی حاسدان و دشمناں ، دولت مندی اور فتح مندی وغیرہ کے لیے کافی اور وافی ہے ۔ اور مکمل سیف اللہ اور حرز کامل ہے۔ اس کا نام آپ نے " منت شہانا " رکھا ہے یعنی یہ شاہی عمل ہے ۔

منت شہانا ہصرژدہ ہزار عالم نے مانا

{بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ}

واہ مرشد جی، سچے بادشاہ مرشد جی !

{إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ، بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ}

کلمہ پڑھا رسول کا آفت بھی فناہ،
لَا اِلٰهَ اِلَّا اللّٰهُ، مُحَمَّدٌ رَّسُوْلَ اللّٰهِ.

بِسْمِ اللّٰهِ خَيْرِ الْأَسْمَآءِ. بِسْمِ اللّٰهِ رَبِّ الْأَرْضِ وَرَبِّ السَّمَآءِ، بِسْمِ اللّٰهِ الَّذِيْ لَا يَضُرُّ مَعَ اِسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَآءِ وَهُوَ السَّمِيْعُ الْعَلِيْمُ {لَاحَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ}{نَصْرٌ مِّنَ اللّٰهِ وَفَتْحٌ قَرِيْبٌ ۖ وَّبَشِّرِ الْمُؤْمِنِيْنَ} {فَاللّٰهُ خَيْرٌ حَافِظًا ۖ وَّهُوَ أَرْحَمُ الرَّاحِمِيْنَ} {وَأَنزَلْنَا الْحَدِيْدَ فِيْهِ بَأْسٌ شَدِيْدٌ ۖ وَّمَنَافِعُ لِلنَّاسِ}{وَاللّٰهُ غَالِبٌ عَلٰى أَمْرِهِ}{كَتَبَ اللّٰهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي ۚ إِنَّ اللّٰهَ قَوِيٌّ عَزِيْزٌ}

اللہ مُرشد آدم طالب - جیا جُون سارے پر غالب، مرشد
طالب کو دی خِلافت - طالب سوں بھاگی کُل آفت، کُچھ
بھاگی کُچھ مرنے پڑی - جو اٹکی سو پل میں جھڑی، آدم
بھیا صاحب کا رُوپ - جِن بھُوت کو دِیا دُھوپ، جِن
بھوت اُٹھ چونیں لاگا - بل پھل تھا سو سبھی تیا گا، دیو
پری آدم کا حکم مانا - جس ناں مانا سوئی پچھتانا، جس کو
راکھے آپ خُداؤ - تِس ناں لاگے تاتی باؤ، پاک محمد کا آدم
اگوانی - جاکی آن تین لوکی مانی، جو نہ مانے محمد کی آن -
اُس پر پڑیں غیب کے بان، جب آدم اگوانی ہو آیا - دیو
پری کا حکم اٹھایا، گھوڑے ہاتھی تابع کیئے - پرند چرند قابو

کر لئے، آدم پڑھی حق کی کلام - دفع ہو گئی آفت تمام،
پاک محمد کا بخشی سلیمان - جس نے جیتا گل جہان،
ایک لاکھ اسی ہزار پیغمبر - سب موں حضرت شاہ اگنبر،
حضرت کے أصحاب اُمراء - تن کے اگوانی اور فقراء، ان
میں ایک نوشہ فقیر - جس کا پیر پیر دستگیر، مرشد حضرت
شاہ سلیمان - جا کی دھانک ہند خراسان، شاہ سلیمان کا
نوشہ سچیار - منتر پڑھے پکار پکار، سیفی پھرے سیفی چلے
- سیفی دوت (دوست) دشمن مل ولے، روگ سوگ
پاپ سراپ - سب بیٹے مرشد کا ملاپ، انجھل سایہ چھوڑ
کر اوڑایا - نظر ہٹکار پل موں ہٹایا، قلندر کا شاہ پہنچے کروڑ

- خبر پہنچی پاک حضور، پاک حضور سوں چڑھی بھجوائی -
کلمہ حضرت کا پڑھتی آئی، اور کا لکھیا پڑھیا کیا کرایا - جنتر
منتر تنتر کا عمل گوایا، ایک چلے منت شہانا - ہشردہ ہزار
عالم موں مانا، ناں رہیا جادُو ناں جادوگر ! اب جادو سحر کا
خوف نہ ڈر، باندھے جگت کے کھانڈے دھار- الٹ پڑے
پری کا وار، ہم پر کرے سو اس کو لاگے - ماتھے لگے
سو ویر تیا گے، یا مرے یا ٹلے یا بھاگے - ڈنگ دانت کا
زہر نہ جاگے، آنکھ دانت اور ہاتھ بے کار - اُڑکے پڑت
سمندرسوں پار، عربی فارسی ہندی ترکی - جو ہم پڑھیں سو
بانی دھر کی، اور پڑھے سو کچھو نہ ہوئے - لاکھوں جتن

کرے جو کوئے، طالب بھیا مرشد کا پوت - تا کو پوہ نہ
سکے جمدوت، کلمہ کے لشکر کلمہ کے ہتھیار- کلمہ کا
جھنڈا کلمہ کا سار، کلمہ کا ڈنکا کلمہ کا تخت - درگہ والے
کے کلمہ سوں لگا بخت، کلمہ سوں فتح کلمہ سوں پناہ -
لا الہ الا اللہ محمد رسول اللہ، منت شہانا پڑھے جو کوئے-
دن دن سوا سوایا ہوئے، منت شہانا پڑھے پڑھائے- ان
دھن پائے سو پائے، جو چاہے سو حاضر ہوئے - تا کی
حاجت اٹکے نہیں کوئے، پل میں حاضر ہوئے مراد-
پڑھن پڑھانے کا ایہی سواد، صاحب چاہے صاحب پائے
- دنیا مانگے دنیا مل جائے - پڑھے سو چڑھے اڑے سو

جھڑے - جو منہ مانگے سو حق سوں کھڑے، چوسٹھ جوگنی بونجہ بیر، سومانیں جو کہیں فقیر، ہماری پڑھت، مرشد کی چڑھت، پڑھو منتر مہتر سلیمان بن داود علیہ اسلام کا، تیرا باچا پھرے تن کا چا، قول ساچا، پیر کی پھرے ، فقیر کی نہ پھرے بِحَقِّ ذُو الْجَلَالِ وَالإِكْرَامِ، بِحَقِّ مُحَمَّدٌ عَلَيْهِ السَّلَام، بِحَقِّ غَالِبِ كُلِّ غَالِبُ - عَلَى ابْنِ أَبِي طَالِبُ، سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ — وَسَلَامُ عَلَى الْمُرْسَلِينَ - وَالْحَمْدُ للهِ رَبِّ الْعَلَمِينَ —

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Wah Murshid Ji Sachay Baadshah Murshid Ji

{إِنَّهُ مِن سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ}

Kalma Parah Rasool Ka, Aafat Bhi Fanaa

لَا اِلٰهَ اِلَّا اللّٰهُ، مُحَمَّدٌ رَّسُوْلُ اللّٰهِ. بِسْمِ اللّٰهِ خَيْرِ الْأَسْمَآءِ. بِسْمِ اللّٰهِ رَبِّ الْأَرْضِ وَرَبِّ السَّمَآءِ، بِسْمِ اللّٰهِ الَّذِيْ لَا يَضُرُّ مَعَ اِسْمِهٖ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَآءِ وَهُوَ السَّمِيْعُ الْعَلِيْمُ، لَاحَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ {نَصْرٌ مِّنَ اللّٰهِ وَفَتْحٌ قَرِيْبٌ ۖ وَّبَشِّرِ الْمُؤْمِنِيْنَ}{فَاللّٰهُ خَيْرٌ حَافِظًا ۖ وَّهُوَ أَرْحَمُ الرَّاحِمِيْنَ}{وَأَنزَلْنَا الْحَدِيْدَ فِيْهِ بَأْسٌ شَدِيْدٌ ۖ وَّمَنَافِعُ لِلنَّاسِ}{وَاللّٰهُ غَالِبٌ عَلٰى أَمْرِهٖ}{كَتَبَ اللّٰهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي ۚ إِنَّ اللّٰهَ قَوِيٌّ عَزِيْزٌ}

This is read after the final repetition

بِحَقِّ ذُالْجَلَالِ وَالْإِكْرَامِ. بِحَقِّ مُحَمَّدْ عَلَيْهِ السَّلَام. بِحَقِّ غَالِبِ كُلِّيْ غَالِبْ عَلِيْ إِبْنِ أَبِيْ طَالِبْ

{سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ}{وَسَلَامٌ عَلَى الْمُرْسَلِيْنَ}{وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ}

The Royal Oath

Attested And Obeyed By A Hundred Thousand Realms

The Name of Allah, The All–Merciful, The Ever–Merciful.

Bravo My Guiding Master Verily My Guiding Master Is The Righteous King

Surely it is from Sulayman, and surely it is in The Name of Allah The All Merciful, The Ever–Merciful

I Have Recited The Testimony Of The Messenger which Has Annihilated All Calamities.

There is no god but Allah Muhammad is the messenger of Allah

In the name of Allah the best of all names in the heavens. In the name of Allah Lord of the earth and Lord of the heavens. In the Name of Allah, with Whose Name nothing on the earth or in the heaven can cause harm, and He is the All–Hearing, the All–Knowing. There is no might nor power except in Allah, the Most High, the Almighty. Help is from Allah and Victory is approaching very Near (imminent)! So Give good news to the believers. Allah is the Best to guard, and He is the Most Merciful of those who show mercy. And We have sent down iron, wherein is strict violence, and various and benefits for the people. And Allah has full power and control over His Affairs I will surely overcome (overpower), I and My messengers Indeed, Allah is Powerful and Exalted in Might.

By The Rightful Truth Of The Lord Mighty and Glorious. By The Rightful Truth Of Muhammad Peace Be Upon Him. By The Rightful Truth Of The Predominant Over All Dominants Ali The Son Of Taalib. Glory to thy Lord, the Lord of Honour and Power! (He is free) from what they ascribe (to Him) And peace be on the Messengers, and praise be to God the Lord of all the Worlds.

The Royal Oath Uses

From their (blessed) tongue, an action (amal) is inscribed therein which is of their own authorship and is sufficient and ample for all needs such as dispelling of magic, subjugating Jinns, Giants and Fairies and the overcoming numerous and various challenges and obstacles. It is enough to ward off the evil eye and also curing diseases (below the naval for females also). It is sufficient for the achievement of all goals, fulfilment of wishes, obtaining of objectives, a protection from all calamities, silencing tongues of one's enemies and the envious, for the obtaining of victories and wealth, it is sufficient and ample. It is a complete sword of Allah and perfect fortress and shield. They have named it as "The Royal Oath" (Mannat Shahaana) meaning it is a Royal Decree of action (Amal)

Embellished Translation

Allah, the Master, raised the seeker high,
Like Adam, whom none could defy.

Upon the seeker, the guide bestowed grace,
And calamities fled, leaving no trace.

Some trials dissolved, others were slain,
What lingered, vanished in a moment's refrain.

Adam became a mirror of Divine Light,
Dispelling the spirits of darkness and night.

Jinns and demons bowed to his call,
Their pride & cunning shattered to thrall.

Fairies and devils obeyed his decree,
And those who resisted were lost in misery.

Whom Allah shields, no harm can reach,
No blaze of fire, no pain can breach.

Pure Muhammad led Adam’s cause,
A truth accepted by all without pause.

Those who deny honourable Muhammad’s command,
Face arrows sent by the unseen hand.

When Adam rose as the chosen guide,
All forces of chaos were cast aside.

Horses and elephants fell to his reign,
Birds and beasts were no longer untamed.

Through the Word of Truth, he cleared all strife, Banishing sorrow, granting new life.

Suleiman, blessed by Muhammad’s grace,
Subdued the world, each realm and place.

180 Thousand prophets in rank aligned,
All bow before Muhammad, divinely assigned.

With saints and kings, his court is adorned,
Where leaders of faith and poor are sworn.

Among them stands Noshah, the pure ascetic,
Disciple of the Shaikh of Shaikhs, the majestic.

Hazrat Suleiman, the sovereign murshid divine, Whose influence spread from Hind to Khorasan’s line.

Noshah, the truthful, recites his sacred prayer,
Spreading blessings with fervent care.

With the sword of truth, he strides the land,
Uniting both foe and friend in command.

Illness, sins and sorrow dissolve at his feet,
In union with the guide, all pains retreat.

Creatures of Shadows and doubt are cast away,
In a blink, all spells, incantations, falsehoods and the evil eye decay.

From the saints’ domain to the Prophet’s court,
His light reaches every divine fort.

Shields of divine protection, No spell, no sorcery can now withstand,
No fear of sorcerers, grips hearts in his blessed land.

With the Swords of truth, the devils are slain,
All Fairies’ attacks recoil in vain.

A hundredfold For whatever evil upon us they send,
Their venomous arrows return back to condemn.

Like waves on a shore, They flee, they perish or face despair,
Their poison neutralised, losing potency in the holy air.

Their eyes lose sight, their strengths decline,
Their evil dissolves like salt in brine.

Arabic, Persian, Turkish, or Hindi,
Whatever we recite flows from the truth divine.

Other chants bear no power, no might,
No effort succeeds without Divine Light.

The seeker is heir to the guide's holy way,
Even Death's Angel cannot make him sway.

With the banner of "La ilaha illallah,"
Victory and refuge lie in abiding the law of Allah.

The flag of truth and the weapon of grace,
Bringing refuge, triumph and blessings in every place.

Recite the Royal Oath of kingship divine,
Blessings multiply every day over a period of time.

Teach and recite these words to those in need, Their desires shall manifest, their spirits freed.

In moments, prayers find their reply,
This is the bliss of reciting words so high.

The saint’s wishes are granted with ease,
The world at his feet, by Divine decrees.

He rises with prayers and faith and soars in his claim,
Whatever he asks, is his to proclaim.

Even the Joginis and Veer spirits submit to his word,
by the heavens, his word is acknowledged and heard.

Our chants are forged from the truth sublime,
The guide’s blessings make our spirits climb.

Recite the mantra of Suleiman son of David
the king,
And you'll conquer hearts and every thing.

By the truth of "Dhul-Jalali Wal-Ikram,"
By the light of Muhammad, upon him be peace
and calm,

By Ali, the victor of every war, battle and fight,
May Allah's glory shine ever bright.

Glory to your Lord, of honor supreme,
Beyond what we imagine or dream.

Peace be upon the messengers sent,
And praise to Allah, the Omnipotent.

Romanised Punjabi Kalaam

Allāh murshid Ādam ṭālib,
jiyā jūn sāre par ghālib.

Murshid ṭālib ko dī khilāfat,
ṭālib soṅ bhāgī kul āfat.

Kuch bhāgī, kuch marne paṛī, jo aṭkī
so pal meṅ jhaṛī.

Ādam bhiyā ṣāḥib kā rūp,
jin-bhūt ko diyā dhūp.

Jin-bhūt uṭh chuṇeṅ lāgā,
bal-phal thā so sabhī tiyāgā.

Dev parī Ādam kā ḥukam mānā,
jis nā mānā so’ī pachhtānā.

Jis ko rākhe āp Ḥudā’ū,
tis nā lāge tātī bā’ū.

Pāk Muḥammad kā Ādam agwānī,
jākī ān tīn lokī mānī.

Jo na māne Muḥammad kī ān, us
par paṛeṅ ghayb ke bān.

Jab Ādam agwānī ho āyā,
dev parī kā ḥukam uṭhāyā.

Ghoṛe hāthī tābiʿ kiye,
parind charind qābū kar liye.

Ādam paṛhī ḥaqq kī kalām, dafa ho
gayī āfat tamām.

Pāk Muḥammad kā bakhshī Sulaymān,
jis ne jītā kul jahān.

Ēk lākh assī hazār payghambar sab moṅ Ḥaḍrat Shāh aganbar.

Ḥaḍrat ke aṣḥāb umarā,
tan ke agwānī aur fuqarā.

In meṅ ēk Noshah faqīr,
jis kā pīr, Pīr Dastgīr.

Murshid Ḥaḍrat Shāh Sulaymān,
jā kī dhānk Hind Khorāsān.

Shāh Sulaymān kā Noshah sachyār,
mantar paṛhe pukār pukār.

Saifī phirē Saifī chale,
Saifī dōt-dushman mil-vale.

Rōg sōg pāp sarāp,
sab mīṭe murshid kā milāp.

Anjhal sāyah choṛ kar oṛāyā, naẓar haṭkār pal moṅ haṭāyā.

Qalandar kā Shāh pahuṅche karoṛ,
khabar pahuṅchī Pāk Ḥuzūr.

Pāk Ḥuzūr soṅ charḥī bhajwā'ī,
kalma Ḥaḍrat kā paṛhtī ā'ī.

Aur kā likhyā paṛhyā kiyā karāyā,
jantar mantar tanṭar kā ʿamal guwāyā.

Ēk chale Mannat Shāhānā, haẓrada hazār ʿālam moṅ mānā.

Nāṅ rahiā jādu nāṅ jādūgar,
ab jādu siḥr kā khauf na ḍar.

Bāndhe jagat ke khāṇḍe dhār, uḷaṭ paṛe parī kā vār.

Ham par kare so us ko lāge, māthe lage so vīr tiyāge.

Yā mare yā ṭale yā bhāge, ḍang dānt kā zahr na jāge.

Āṅkh dānt aur hāth bekār,
uṛke paṛat samandarsōṅ pār.

ʿArabī Fārsī Hindī Turkī,
jo ham paṛheṅ so bānī dharkī.

Aur paṛhe so kuchhū na huwe,
lākhōṅ jatan kare jo kowe.

Ṭālib bhiyā murshid kā pot,
tā ko poh na sake jamdūt.

Kalma ke lashkar kalma ke hathiyār,
kalma kā jhaṇḍā kalma kā sār.
Kalma kā ḍankā kalma kā takht,
dargāh wāle ke kalma soṅ lagā bakht.

Kalma soṅ fataḥ, kalma soṅ panāh,
lā ilāha illā Allāh Muḥammad Rasūl Allāh.

Mannat Shāhānā paṛhe jo kowe,
din din sowā sowāyā huwe.

Mannat Shāhānā paṛhe paṛhāe,in
dhan pāe so pāe.
Jo chāhe so ḥāzir huwe,
tā kī ḥājat aṭke nahīṅ kowe.

Pal meṅ ḥāzir huwe murād, paṛhan
paṛhāne kā ehi suʿād.

Ṣāḥib chāhe ṣāḥib pāe,
dunyā mānge dunyā mil jāe.

Paṛhe so chaṛhe, uṛe so jhaṛe, jo
man mānge so ḥaqq soṅ khaṛe.

Chausaṭh joginī buñjah bīr,
so māneṅ jo kaheṅ faqīr.

Hamārī paṛhat, murshid kī chaṛhat,
Paṛho mantar mahtar Sulaymān bin
Dāwūd ʿalayhi-s-salām kā.

terā bāchā phirē tan kā chā,
qawl sāchā,
pīr kī phirē, faqīr kī na phirē.

Bi-ḥaqqi Dhū'l-Jalāl wa'l-Ikrām,
bi-ḥaqqi Muḥammad
ʿalayhi-s-salām,
bi-ḥaqqi Ghālib kulli Ghālib,
ʿAli ibn Abī Ṭālib.

Subḥāna rabbika rabbi'l-ʿizzati
ʿammā yaṣifūn.
Wa-salāmun ʿalā'l-mursalīn.
Wa'l-ḥamdu li-llāhi rabb al-ʿālamīn

🕋 Stanza 1

Allāh murshid Ādam ṭālib – jiyā jūn sāre par ghālib

“Allah, the Guide, made Adam a seeker; he prevailed over all forms of life.”

This opening establishes the hierarchy of creation. Adam is not presented simply as the first human, but as the first ṭālib (seeker of Truth) under Allah’s direct instruction. In Sufi tradition, the murshid is the one who guides a disciple, but here God Himself is named as murshid. This elevates Adam beyond ordinary

humanity — his learning came straight from the Divine. The phrase “jiyā jūn sāre par ghālib” (he prevailed over all forms of life) recalls Qur’ānic verses where the angels were commanded to prostrate before Adam, recognising the knowledge placed in him.

In Punjabi mystical idiom, it also suggests that Adam embodies the archetype of human mastery: through spiritual knowledge, mankind is inherently superior to animals, jinn, and even angels in certain capacities.

This first couplet is a declaration of human potential when guided directly by God.

Stanza 2

Murshid ṭālib ko dī khilāfat – ṭālib soṅ bhāgī kul āfat

“The Master granted the seeker the Caliphate; by that, every calamity fled.”

Here the concept of khilāfat (vicegerency) is explicitly introduced. To the Sufi, khilāfat is not merely political rule, but spiritual stewardship — being entrusted with God’s authority to represent Him on earth. The line emphasises that this was given to the “seeker,” meaning Adam attained this station only because he

sought, learned, and submitted to divine instruction. The second half of the verse ties khilāfat with protection from calamities: once divine trust is established, external afflictions no longer dominate. This could be read cosmologically (calamities in nature bending to human command), spiritually (inner afflictions like doubt, pride, lust fleeing from the seeker), or socially (the seeker-turned-khalīfa being shielded from the chaos of worldly trials). The key Sufi teaching here is that authority in the unseen and safety from calamity are not earned by might but are gifts granted to the sincere seeker by the Murshid (God or a divinely guided saint).

🕋 Stanza 3

Kuch bhāgī, kuch marne paṛī – jo aṭkī so pal meṅ jhaṛī

“Some afflictions fled, some perished; whatever clung on, fell away in a moment.”

This continues the imagery of calamities and trials. The verse describes three categories:

(1) those calamities that run away immediately upon seeing divine authority,

(2) those that are destroyed outright,

(3) those that may seem to persist but are shaken off quickly “in a moment.” The teaching here is deeply practical for seekers: when one truly stands under divine guidance, hardships lose their sting. Even if trials remain, their effect is short-lived and cannot take root in the heart. Sufis often describe spiritual struggles as nafsī (of the ego), shayṭānī (from Satan), or qadarī (destined tests). This stanza hints that all three are manageable through divine empowerment. The message is both consoling and empowering: one should not fear that calamities will overwhelm them — the divine vicegerent can, by God’s permission, outlast and overcome them swiftly.

🕋 Stanza 4

Ādam bhiyā sāḥib kā rūp – jin-bhūt ko diyā dhūp

“Adam became the form of the Master; even jinn and spirits were exposed to the light.”

This stanza pivots to the authority of Adam over the unseen realm. “Sāḥib kā rūp” (the form of the Master) suggests that Adam reflected God’s authority — not as a partner, but as a mirror image, embodying divine qualities within his human form. In Sufi cosmology, the perfected human (insān al-kāmil) is described as the

mirror of the Divine Names.

The phrase “jin-bhūt ko diyā dhūp” literally means “he gave sunlight to the jinn and spirits.” Symbolically, this represents exposing hidden, dark, and unseen entities to divine illumination. In folklore, bhūt (spirits/ghosts) thrive in darkness, but here Adam’s light makes them powerless.

The practical meaning for seekers: a spiritually enlightened person radiates light that affects not only people but also the unseen world — dispelling fear, illusions, and harmful forces.

🕋 Stanza 5

Jin-bhūt uṭh chuṇeṅ lāgā – bal-phal thā so sabhī tiyāgā

“The jinn and spirits rose up in rebellion, but whatever strength they had, they abandoned.”

This continues from the last stanza, but now with a dramatic twist: the unseen beings did not simply submit quietly — they initially rose in defiance. Yet, once confronted by divine authority embodied in Adam, their powers collapsed. This reflects a central mystical theme: false powers seem intimidating until exposed to the

light of Truth. Sufi narratives often describe the ego, worldly desires, or demonic whispers as having apparent strength, but in reality they are fragile and cannot withstand spiritual authority.

On another level, this line also recalls Qur'ānic themes where rebellious jinn or devils (shayāṭīn) attempt to resist prophets but are subdued by divine decree.

The takeaway: opposition, whether seen or unseen, loses its potency in the presence of true divine authority.

Stanza 6

Dev parī Ādam kā ḥukam mānā – jis nā mānā so’ī pachhtānā

“The devas and fairies obeyed Adam’s command; whoever disobeyed was left in regret.”

This couplet shows Adam’s command extending beyond the earthly plane. “Dev” (celestial beings) and “parī” (fairies or spiritual entities) reflect mythic terms used in South Asian idiom for higher unseen forces.

The point here isn’t folklore for its own sake, but the universality of Adam’s

divinely conferred authority. Not only material creation but also subtle, astral, or elemental powers recognised his leadership. The second line — that those who refused obedience only ended in regret — underlines an important Sufi lesson: resisting divine order only harms the resister, not the order itself.

For seekers, this stanza reassures that when one aligns with the divine chain of command (through murshid → Prophet ﷺ → God), the natural and supernatural alike fall in line. Rebellion, even from mighty beings, is futile and ends in humiliation.

Stanza 7

Jis ko rākhe āp Ḥudā’ū – tis nā lāge tātī bā’ū

“Whomever God Himself protects, no burning wind can touch.”

This line crystallises the theme of divine protection. The imagery of “tātī bā’ū” (hot or scorching wind) echoes both Qur’ānic and folk imagery of destructive, unseen forces that burn and dry up.

The verse says plainly: if God Himself is the guardian, nothing harmful can penetrate. In mystical practice, this

assurance is at the heart of tawakkul (absolute trust in God).

Sufi saints often remind disciples that amulets, charms, or worldly defences are secondary; the real shield is being “under the eye of God.”

This verse therefore offers immense comfort: if your heart is anchored in divine remembrance and obedience, no harm — physical, spiritual, or supernatural — can touch you. It also echoes Qur’ānic promises like “Allah is the Protector of those who believe” (Q. 2:257).

Stanza 8

Pāk Muḥammad kā Ādam agwānī – jākī ān tīn lokī mānī

“Adam was led by the Pure Muhammad; his honour was acknowledged in all three worlds.”

This stanza ties Adam’s authority back to the Light of Muhammad (nūr-i-Muḥammadī). In Sufi cosmology, the Muhammadan Light pre-exists creation and is the source of all prophetic wisdom. Saying “Adam was led by Muhammad” means Adam’s role as khalīfa was not independent

but illuminated through the primordial reality of the Prophet ﷺ.

The “three worlds” (tīn lok) is a phrase inherited from Indic cosmology but here adapted to Sufi thought: it suggests the heavens, the earth, and the unseen worlds — all acknowledging the Prophet’s honour as reflected through Adam. Practically, the lesson is that true leadership must be rooted in prophetic guidance.

Authority without Prophetic light is hollow; with it, even cosmic realms bow in recognition.

🕋 Stanza 9

Jo na māne Muḥammad kī ān – us par paṛeṅ ghayb ke bān

“Whoever does not accept the honour of Muhammad, unseen arrows will strike them.”

This is both a warning and a mystical truth. “Ān” here means honour, majesty, or dignity. To deny the Prophet’s ﷺ rank is to cut oneself off from the very channel of divine mercy.

The punishment is described as “ghayb ke bān” — arrows from the unseen. This imagery suggests that

the consequences of rejecting Prophetic truth are invisible but inevitable. In a Sufi reading, these arrows may be internal torments — restlessness, lack of peace, spiritual blindness.

They may also be outer hardships that seem inexplicable. The teaching is stark: alignment with the Prophet brings protection and honour, while denial brings unseen ruin.

It reflects the Qur’ānic pattern where those who rejected prophets faced both worldly and otherworldly consequences.

🕋 Stanza 10

Jab Ādam agwānī ho āyā – dev parī kā ḥukam uṭhāyā

“When Adam came as leader, the authority of the devas and fairies was lifted.”

This stanza signals a transfer of authority. Before Adam, spiritual traditions (often expressed in folkloric terms as devs, fairies, or unseen beings) might have held sway in human imagination. But once Adam arrived as the divinely guided leader, their rule ended. The authority of

unseen entities to dominate or frighten humanity was annulled. Theologically, this echoes the Qur'ānic motif that human beings, as khalīfa, are placed above jinn and angels in the hierarchy of representation.

The practical teaching is powerful: superstitions about spirits and unseen forces lose their grip when one stands under divine guidance. It does not deny their existence but makes clear they no longer hold authority over the seeker.

For Sufis, this is liberation — one worships only God, not nature, spirits, or forces.

Stanza 11

Ghoṛe hāthī tābiʿ kiye – parind charind qābū kar liye

“Horses and elephants were brought under command; birds and beasts were brought under control.”

This stanza paints the picture of comprehensive mastery — not only over spirits and unseen forces (as earlier verses describe), but now over the material, animal world. Horses and elephants represent strength and war-power; birds and wild animals represent the freedom and wildness

of nature. By listing them, the poet shows that the divinely guided Adam (and by extension, the seeker under guidance) holds authority across every realm: human, animal, and unseen.

Symbolically, horses and elephants can also stand for unruly desires or worldly powers, while birds and animals represent the scattered instincts of the soul. Through divine discipline, these too are tamed.

The teaching is clear: spiritual khilāfat means not just cosmic respect, but also practical harmony with the natural world — even the fiercest forces bend in service.

🕋 Stanza 12

Ādam paṛhī ḥaqq kī kalām – dafa ho gayī āfat tamām

“Adam recited the Word of Truth; all afflictions were driven away.”

This couplet emphasises the power of divine speech. The “kalām of ḥaqq” is both Qur’ānic revelation (as Word of God) and the primordial command (kun fa-yakūn — “Be, and it is”).

By invoking the Word of Truth, Adam becomes a channel of divine authority. The result: every affliction (āfat) is dismissed.

For Sufis, this points to the practical role of dhikr (remembrance) and Qur’ānic recitation — it is not mere ritual but an act that changes realities, dispelling calamities from both inner and outer life.

The stanza also bridges to later themes of the kalām: that recitation (reading the right kalima, mantras, supplications) has the capacity to dissolve magic, calamities, and opposition. It is a call to seekers: your greatest weapon is the Word of Truth on your tongue, spoken with sincerity.

🕋 Stanza 13

Pāk Muḥammad kā bakhshī Sulaymān – jis ne jītā kul jahān

“Pure Muhammad bestowed Sulaymān, who conquered the whole world.”

This verse affirms that every prophetic gift flows from the light of the Prophet Muḥammad ﷺ.

Sulaymān (Prophet Solomon) is shown as one who received his immense dominion—rule over jinn, winds, and creatures—through the baraka of the Muḥammadan light.

His conquest of the kul jahān (entire world) is not merely political; it signifies mastery over both the outer creation and the inner self. In Sufi understanding, Sulaymān represents balance: he wields great power yet remains a humble servant of God. The stanza therefore links purity with authority — Muḥammad's spiritual purity bestows upon his heirs the ability to harmonise and command all realms. For the seeker, this means true victory lies not in domination but in obedience and alignment with divine order. When one follows the Prophet's light, one inherits Sulaymān's calm dominion: the world and its forces come under harmony rather than conflict.

🕋 Stanza 14

Ēk lākh assī hazār payghambar – sab moṅ Ḥaḍrat Shāh aganbar

“One hundred and eighty thousand prophets — above them all is the Noble Master, the Shāh of prophets.”

The number “180,000” reflects a traditional Sufi count of prophets (more than the well-known Qur’ānic 124,000). The point is not arithmetic precision, but to express the sheer multitude of prophets sent throughout history. Yet, above them all stands “Shāh aganbar” — the Chief of

Prophets, meaning Muḥammad ﷺ. The kalām thus asserts the supremacy of the Prophet's station.

This stanza situates the Sufi lineage (and the miracle-working of saints) firmly within prophetic succession, crowned by Muḥammad ﷺ as the seal and highest rank.

For the seeker, the message is humility and direction: reverence all prophets, but anchor one's obedience and love in the Seal of Prophets, through whom all guidance reaches its perfection.

🕋 Stanza 15

Ḥaḍrat ke aṣḥāb umarā – tan ke agwānī aur fuqarā

“The Master’s Companions were nobles — leaders of bodies and also of the poor.”

This stanza shifts from prophets to the Companions of the Prophet ﷺ. They are described as “umarā” (nobles, chiefs), but also as guides for both the “bodies” (meaning worldly affairs, communities) and the “fuqarā” (the poor, the humble seekers). This reflects the dual role of the Companions: they were generals,

governors, and warriors, but also ascetics, saints, and transmitters of spiritual knowledge.

The balance is important: Sufi teaching holds that true leadership is not just political nobility but also spiritual poverty (faqr).

Thus the Prophet's Companions embody the synthesis of outer leadership and inner humility.

For seekers, the lesson is: follow their example — be strong in the world, yet humble before God; serve both the rich and poor without distinction, for both belong under prophetic guidance.

🕋 Stanza 16

In meṅ ēk Noshah faqīr – jis kā pīr, Pīr Dastgīr

“Among them was one Noshah the faqīr, whose spiritual guide was Pīr Dastgīr.”

Here the kalām localises its lineage. After naming prophets and Companions, it now points to Noshah the faqīr, referring to Sayyid Noshah Ganj Bakhsh (a renowned Punjabi saint, d. 1654 CE), founder of the Noshahi Sufi order.

By declaring his guide as “Pīr Dastgīr” (ʿAbd al-Qādir al-Jīlānī, the great saint of Baghdad), the poem asserts continuity: the spiritual power of this order flows through the Qādirī silsila.

This anchors the kalām in lived tradition, showing that the blessings described from Adam and the prophets now concretely manifest in the chain of saints, through whom seekers today still connect.

It also reassures disciples that their murshid is not isolated, but plugged into the river of prophetic light through the great pole of Baghdad.

🕋 Stanza 17

Murshid Ḥaḍrat Shāh Sulaymān – jā kī dhānk Hind Khorāsān

“The spiritual master, Shāh Sulaymān, whose influence extends across Hind and Khorāsān.”

This verse likely refers to Shāh Sulaymān (a saint of the Noshahi/Qādirī line). The point is that his baraka (spiritual influence) spreads across vast regions: Hind (India, Punjab) and Khorāsān (the old Persian region stretching into Central Asia).

This geographical claim is more than boasting — it signals that the saint's spiritual presence, though rooted locally, transcends borders, uniting east and west. In Sufi understanding, a true pole (quṭb) influences the spiritual atmosphere of entire lands.

This also situates the poem historically: saints were not confined to their shrines; their unseen authority stretched to multiple realms, binding seekers from diverse lands under a single spiritual canopy.

🕋 Stanza 18

Shāh Sulaymān kā Noshah sachyār – mantar paṛhe pukār pukār

“The true Noshah of Shāh Sulaymān — he recites the sacred formula, calling out with power.”

This verse reaffirms the authenticity of Noshah as the spiritual heir (“sachyār” = truthful, genuine). It emphasises his practice of reciting mantras (sacred words, dhikr) aloud with power and repetition. In the Punjabi idiom, “mantars” here refers not to Hindu spells but to Qur’ānic

verses, divine names, and formulae of protection. The act of “calling out” indicates vocal dhikr or supplication, which in many Sufi orders is done with rhythm and intensity.

The message for disciples: true succession is shown not in titles but in living the practice — reciting divine words that reshape reality and invoke unseen aid.

The saint’s “calling out” symbolises both prayer for the community and command over unseen forces.

Stanza 19

Saifī phirē Saifī chale – Saifī dōt-dushman mil-vale

“The sword-bearer moves, the sword-bearer advances — friend and foe alike he encounters.”

“Saifī” (sword-like, or of the sword) is a key symbol here. It may refer to the saint’s spiritual power as sharp and decisive like a sword, cutting through falsehood.

It also echoes Imam ʿAlī, called “Ḥaidar Saifullāh” (the Lion and Sword of God). The stanza describes

movement: advancing in all directions, confronting both friend and foe.

Spiritually, this suggests that the saint's presence spares no one — friends are refined by it, foes are subdued.

In practice, this is the purifying effect of the murshid: disciples experience both sweetness and severity, as the sword cuts attachments and illusions.

For enemies, the same sword manifests as defence and victory. Thus, the saint is both protector and purifier, wielding a spiritual sword in every arena.

🕋 Stanza 20

Rōg sōg pāp sarāp – sab mīṭe murshid kā milāp

“Disease, sorrow, sin, and curse — all are erased by union with the murshid.”

Here the focus is on the healing power of companionship (ṣuḥbat) with the saint. The list of afflictions covers body (disease), heart (sorrow), soul (sin), and fate (curse).

By saying that all of these are “mīṭe” (erased, wiped away) through the “milāp” (union, connection) with the

murshid, the stanza makes a bold claim: closeness to a true guide is transformative on every level.

In Sufi teaching, the saint is a mirror of divine mercy, and his company is like medicine. This does not mean physical disease always vanishes, but that the deeper roots of affliction — despair, alienation, spiritual darkness — are removed.

For disciples, this verse is both encouragement and instruction: keep near to your murshid in heart and practice, for through him divine grace flows, dissolving burdens seen and unseen.

🕋 Stanza 21

Anjhal sāyah choṛ kar oṛāyā – naẓar haṭkār pal moṅ haṭāyā

“The shadow of darkness was cast off and lifted; the evil eye was turned aside in an instant.”

This stanza enters the realm of protection against the unseen harms — shadows (anjhal sāyah) symbolise both literal dark forces (jinn, spirits) and metaphorical states (depression, despair, doubt).

The mention of “naẓar” (the evil eye) speaks to a very old belief in

destructive jealousy or malice transmitted through the gaze.

By saying that the murshid lifts shadows and instantly removes the evil eye, the kalām is affirming the saint as a shield.

Sufi orders often use Qur’ānic verses (like Sūrat al-Falaq and Sūrat al-Nās) against such forces, but here the saint is presented as embodying those protections.

For the seeker, this teaches that alignment with a murshid doesn’t only bring inner peace but also external safety from malicious energies and unseen envy.

🕋 Stanza 22

Qalandar kā Shāh pahuṅche karoṛ – khabar pahuṅchī Pāk Ḥuzūr

“The Qalandar’s king reached in multitudes; the news reached the Pure Presence.”

“Qalandar” refers to an unbound, wandering Sufi, often representing ecstatic devotion. “Shāh Qalandar” (the King of Qalandars) is a title applied to great saints like Lal Shahbaz Qalandar.

This stanza envisions multitudes (karoṛ = tens of millions) gathering

under his light. The “news” reaching the Pure Presence (Pāk Ḥuzūr) signals that these acts of devotion and miracle-working saints are ultimately acknowledged by the Prophet ﷺ himself.

In Sufi thought, nothing in the spiritual path is valid unless it is confirmed in the presence of the Prophet, whether in dreams, visions, or the unseen realm.

This verse reassures disciples that their connection to saints is not cut off from Prophetic oversight — the chain is alive and reporting to the Ḥuzūr.

🕋 Stanza 23

Pāk Ḥuzūr soṅ charḥī bhajwā’ī – kalma Ḥaḍrat kā paṛhtī ā’ī

“From the Pure Presence a message was sent: recite the Kalima of the Master.”

This stanza makes the instruction explicit: the Prophet ﷺ himself sends the command to recite the Kalima (lā ilāha illā Allāh Muḥammadur Rasūlullāh).

By saying “Ḥaḍrat kā kalma,” the poet underscores that this is not a generic chant, but the specific, sanctified

formula of the Prophet ﷺ the very key to salvation. In practice, this validates the centrality of dhikr built around the Kalima in Sufi orders.

The underlying teaching is that all protection, all mastery, and all authority described in previous stanzas rest ultimately on this foundation: recitation of the Kalima ties the seeker directly to the Prophet, and through him to God.

It is both creed and weapon, shield and proclamation.

Stanza 24

Aur kā likhyā paṛhyā kiyā karāyā – jantar mantar tanṭar kā ʿamal guwāyā

“All else that is written, read, or done — the workings of charms, mantras, and spells — was abandoned.”

This is a clear polemic against sorcery and superstitious practices. The kalām declares that once the Kalima is recited, all other formulas, charms, or tantric rituals lose their relevance. “Jantar mantar tanṭar” reflects South Asian vocabulary for

magical incantations. The poet makes a sharp contrast: while sorcery may promise protection or control, it is fleeting and deceptive; the Kalima renders it null. This echoes Qur'ānic narratives (like Moses and the magicians of Pharaoh) where divine truth dissolves false magic. For seekers, the lesson is practical and important: rely not on charms, talismans, or occult shortcuts, but on the Kalima and dhikr prescribed through the Prophet's path. It is a call to spiritual purity, warning that engaging in such practices is both unnecessary and dangerous when true divine formulas are already available.

🕋 Stanza 25

Ēk chale Mannat Shāhānā – haẓrada hazār ʿālam moṅ mānā

“One recitation of the Mannat Shāhānā — and thousands of worlds acknowledge it.”

This verse highlights the power of the Mannat Shāhānā itself, the very kalām being recited. The claim is immense: even a single recitation resonates across countless realms (“hazrada hazār ʿālam”).

This reflects the Sufi idea of cosmic speech: that sincere recitation of

divinely rooted formulas sends vibrations into all levels of existence — physical, unseen, angelic, and beyond.

The text here almost self-authenticates, saying: this very kalām is not just poetry but an active force that aligns the reader with countless worlds. For seekers, the implication is that devotion and recitation are not small, private acts; when uttered with sincerity, they ripple through creation.

It encourages consistency in recitation, building trust in the spiritual efficacy of these words.

Stanza 26

Nāṅ rahiā jādu nāṅ jādūgar – ab jādu siḥr kā khauf na ḍar

“No magic remains, no magician endures; now there is no fear of sorcery or spell.”

This stanza boldly declares the absolute nullification of sorcery in the presence of the Kalima. The repetition (“no magic, no magician”) is emphatic — both the act and the actor are rendered powerless. The line “no fear” is crucial: often, the fear of magic is itself more damaging than the act.

The kalām assures the disciple that reliance on the Kalima erases not just the effect of sorcery but also the psychological grip of fear.

This is consistent with Qur'ānic teaching, where magic is recognised (as in Pharaoh's magicians) but always shown as impotent before divine truth.

In Sufi pedagogy, this verse teaches seekers to stop obsessing over hidden enemies and harmful whispers — once one anchors in divine remembrance, fear dissolves, because nothing operates outside God's decree.

Stanza 27

Bāndhe jagat ke khāṇḍe dhār – uḷaṭ paṛe parī kā vār

“Bound are the sharp edges of the world’s swords; the attack of the spirits turns back upon them.”

Here the poet uses martial imagery: “khāṇḍe dhār” means razor-sharp edges of swords, representing worldly threats, enemies, and violent forces.

By declaring them “bound,” the stanza assures that such edges cannot cut the disciple aligned with divine truth.

The second line, about spirit-attacks (parī kā vār), adds the supernatural dimension — even when unseen entities strike, their blows recoil back upon themselves.

Theologically, this expresses divine reversal: whatever harm is intended for the people of God is redirected.

For seekers, the teaching is empowerment: the disciple need not constantly defend or retaliate; alignment with divine remembrance means that hostile actions naturally undo themselves, as divine justice turns aggression into self-destruction.

Stanza 28

Ham par kare so us ko lāge – māthe lage so vīr tiyāge

“Whatever harm they do to us returns to them; whoever strikes the forehead, the warrior himself falls away.”

This expands the theme of reversal. The law expressed here is that harm intended for God’s people boomerangs back on the aggressor.

The mention of “forehead” is symbolic: the head is the seat of honour, intellect, and destiny. An

attack on it signifies the most aggressive, dishonourable attempt. Yet even such attacks backfire — the warrior himself is disgraced or destroyed.

This reflects a consistent Sufi principle: the saint is under divine covenant — to oppose him is to oppose God, and such opposition destroys the oppressor.

For disciples, this isn't a license to arrogance, but reassurance: live in remembrance and you don't need vengeance; divine justice will undo enemies in ways more complete than human retaliation could.

Stanza 29

Yā mare yā ṭale yā bhāge – ḍang dānt kā zahr na jāge

“They either die, retreat, or flee; the poison of sting and fang will not awaken.”

This stanza describes the possible outcomes for enemies or harmful forces: they perish, they retreat, or they scatter. In all cases, the disciple stands unharmed.

The imagery of “fangs and poison” invokes snakes and scorpions — common symbols in Punjabi idiom for

hidden, sudden dangers. To say their poison “does not awaken” means that even when present, it lies dormant, incapable of harm.

The practical message is that hidden dangers are neutralised by divine protection.

For seekers, this has dual meaning: literal protection from harm, and metaphorical assurance that inner poisons (anger, lust, envy) cannot rise in the presence of divine dhikr.

Both outward enemies and inward toxins lose potency when the Kalima anchors the heart.

Stanza 30

Āṅkh dānt aur hāth bekār – uṛke paṛat samandarsōṅ pār

“The eyes, teeth, and hands are rendered useless; they are cast away, falling beyond the ocean.”

This couplet intensifies the imagery of disarmament. The tools of aggression — eyes (spying, envy), teeth (biting, wounding), and hands (striking, seizing) — are all neutralised, made “bekār” (useless).

The second line’s imagery of being hurled beyond the sea (samandar-

sōṅ pār) signifies total removal to a realm of no return. It is an ultimate banishment, where threats are not merely weakened but utterly thrown out of reach.

This echoes Qur’ānic language about shayāṭīn being “driven away by flaming missiles” (Q. 37:10).

For seekers, the teaching is comfort: the saint’s protection doesn’t just resist danger, it casts dangers entirely out of one’s sphere of life.

The disciple is left free to pursue remembrance without harassment from worldly or unseen foes.

Stanza 31

ʿArabī Fārsī Hindī Turkī – jo ham paṛheṅ so bānī dharkī

“Arabic, Persian, Hindi, Turkish — whatever we recite becomes the foundation of creation.”

This stanza universalises the recitation. The poet invokes the major sacred and cultural languages of the region (Arabic as Qur’ānic, Persian as Sufi and courtly, Hindi as vernacular, Turkish as imperial) to say: regardless of language, divine remembrance works.

The phrase “bānī dharkī” (becomes the foundation of creation) is profound: it means that dhikr in any tongue resonates with the creative command of God (kun fa-yakūn).

For seekers, this relieves linguistic anxiety — you need not belong to one ethnic or linguistic group to access divine power; the remembrance of God transcends all tongues, for He is the Creator of tongues themselves.

The teaching is inclusivity: all sincere utterances rise to the Divine.

🕋 Stanza 32

Aur paṛhe so kuchhū na huwe – lākhōṅ jatan kare jo kowe

“And whatever else is recited has no effect, even if millions of efforts are made.”

This line contrasts the universality of true dhikr with the futility of false formulas.

It states that all non-divine recitations, spells, or contrived incantations — no matter how energetically repeated — have no real effect.

This is a return to the earlier polemic against sorcery: worldly mantras may appear powerful but ultimately collapse. The teaching is clear: divine words are alive, others are dead.

For seekers, it’s a call to simplicity: don’t waste effort chasing complicated or exotic formulas; the Kalima and Qur’ānic remembrance are sufficient, and infinitely more potent than all the fabricated chants of magicians or charlatans.

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🕋 Stanza 34

Kalma ke lashkar kalma ke hathiyār – kalma kā jhaṇḍā kalma kā sār

“The Kalima is an army, the Kalima is weaponry; the Kalima is a banner, the Kalima is essence.”

This verse is martial and triumphant. The Kalima is described as an army, weapon, flag, and essence — in other words, it is everything in the theatre of spiritual battle.

The disciple does not need steel, soldiers, or flags; the Kalima itself is the army, the sword, the standard,

and the substance of victory.

This reflects Qur'ānic ideas where "God's Word is supreme" (Q. 9:40).

For seekers, the message is clear: one weapon suffices, one banner suffices — the declaration of divine unity and Prophetic truth.

Everything else is either borrowed or illusory.

The imagery makes dhikr feel not passive but militant — the Kalima is a living force that advances, defends, and conquers.

🕋 Stanza 35

Kalma kā ḍankā kalma kā takht – dargāh wāle ke kalma soṅ lagā bakht

“The Kalima is a drum of victory, the Kalima is a throne; by the Kalima the disciple of the shrine gains fortune.”

Here the Kalima is given celebratory and regal imagery. The “ḍankā” (drum) is a battlefield signal announcing triumph, while the “takht” (throne) signifies established authority.

For the disciple of the dargāh (saint's shrine), fortune (bakht) is tied to the Kalima alone.

This stanza blends the battlefield and the court: the Kalima is both the sound of victory and the seat of authority.

For seekers, this means that their honour and destiny are not defined by worldly crowns or armies but by allegiance to the Kalima.

The saint's shrine is not a place of superstition but of active connection to this eternal banner, and disciples who carry it share in divine fortune.

🕋 Stanza 36

Kalma soṅ fataḥ, kalma soṅ panāh – lā ilāha illā Allāh Muḥammad Rasūl Allāh

“Through the Kalima comes victory, through the Kalima comes refuge: lā ilāha illā Allāh, Muḥammad Rasūl Allāh.”

This is the heart of the entire kalām: the Kalima Tayyiba is proclaimed directly and openly. Victory (fataḥ) and refuge (panāh) are the two greatest needs of the seeker — triumph over enemies (inner and outer), and safety from harm.

Both are guaranteed through the Kalima.

The explicit insertion of the sacred formula here is significant: it anchors all the mystical imagery of armies, weapons, and shrines into the central creed of Islam.

The lesson is clear: the Kalima is not only a statement of belief, it is a cosmic weapon and shield, the single force that secures both worldly success and eternal salvation.

Everything described before — Adam, Sulaymān, saints, miracles — rests upon this one declaration.

🕋 Stanza 37

Mannat Shāhānā paṛhe jo kowe – din din sowā sowāyā huwe

“Whoever recites the Mannat Shāhānā, day by day his fortune grows greater.”

Here the poem praises itself: the Mannat Shāhānā kalām is not mere poetry, but a vehicle of blessing. Reciting it is said to increase “sowā sowāyā” — growth, prosperity, and multiplied fortune — day by day.

This reflects a typical Sufi conviction that sacred poetry, when rooted in the

Kalima and saintly lineage, carries real transformative baraka (blessing).

For seekers, this is encouragement to recite consistently, not just as ritual but as living practice.

The growth is not only material but also spiritual: deeper certainty, stronger faith, and widening mercy.

The stanza teaches that steady recitation reshapes destiny, aligning the disciple with divine increase.

Stanza 38

Mannat Shāhānā paṛhe paṛhāe – in dhan pāe so pāe

“Whoever recites and teaches the Mannat Shāhānā, whatever wealth he seeks, he gains.”

This verse expands the scope: it is not enough to recite privately; teaching and sharing the kalām multiplies its benefit. The stanza promises attainment of wealth (“dhan”), which can be read both literally (sustenance, resources, provision) and spiritually (richness of heart, divine gifts).

The Sufi principle here is generosity: when divine words are shared, blessings expand not only for the reciter but for others, creating a chain of baraka.

For disciples, the message is simple: don’t hoard these words — recite, spread, and teach them, and divine provision will flow.

It echoes the Qur’ānic teaching that charity multiplies wealth, but applied here to the charity of teaching divine remembrance.

🕋 Stanza 39

Jo chāhe so ḥāzir huwe – tā kī ḥājat aṭke nahīṅ kowe

“Whatever he desires becomes present; none of his needs remain obstructed.”

This is a bold promise: that reciting the kalām ensures fulfilled wishes. In Sufi thought, when dhikr is recited sincerely, the seeker’s desires are purified, aligning with divine will.

Thus, when he asks, his needs are granted — not because God is manipulated, but because the

disciple’s heart now desires what God wills to give. “Aṭke nahīṅ kowe” means no need gets stuck or blocked; barriers are lifted.

This stanza provides immense hope for seekers: their struggles, material or spiritual, will find relief through devotion.

The teaching here is that God responds to aligned hearts swiftly and unstoppably.

Stanza 40

Pal meṅ ḥāzir huwe murād – paṛhan paṛhāne kā ehi suʿād

“In a moment, the wish becomes present; this is the sweetness of reciting and teaching.”

This couplet concludes the promise of fulfilled needs by stressing immediacy: the murād (goal, desire, wish) is granted “pal meṅ” — in the very moment. The phrase “ehi suʿād” (this is the delight/sweetness) highlights the joy of living recitation, not dry formula.

For seekers, this affirms that blessings do not only come after long years — sometimes, sincerity brings results instantly. But the stanza balances this with the reminder that teaching the kalām multiplies sweetness: the act of spreading the remembrance creates a joy greater than even receiving one's own wishes.

The practical lesson: sincerity in reciting and sharing transforms the very act into joy, and desires align so closely with divine generosity that fulfilment flows naturally, sometimes immediately.

Stanza 41

Ṣāḥib chāhe ṣāḥib pāe – dunyā māṅge dunyā mil jāe

“If the Master wills, the Master grants; whoever asks for the world, the world is given.”

This stanza affirms the principle that all granting comes from God (“the Master”). If He wills, nothing is withheld.

Even worldly requests (dunyā) are not condemned here but recognised as within divine gift. For seekers, this is a reminder that provision, honour,

and success are not earned merely by effort or strategy, but by divine decree.

The line also reflects Sufi pedagogy: disciples often come to saints with worldly needs, and God, through His friends, may indeed fulfil them.

Yet the stanza subtly reminds that such fulfilment depends on the Master's will — not the saint's personal power, but the saint as a vessel of divine grace.

Stanza 42

Paṛhe so chaṛhe, uṛe so jhaṛe – jo man mānge so ḥaqq soṅ khaṛe

“Whoever recites, ascends; whoever flies, may fall — but whatever one’s heart truly seeks, it stands firm with the Truth.”

Here the poet contrasts superficial ascension with true stability. “Paṛhe so chaṛhe” — through recitation one rises, meaning dhikr elevates the soul. But “uṛe so jhaṛe” warns against false flights: ecstatic states without grounding may cause one to crash.

The assurance is that sincere desire of the heart (“man mānge”) is upheld by Truth (ḥaqq). For disciples, this is an important teaching: don’t chase spectacle or spiritual “highs”; focus on consistent recitation, and your heart’s genuine desire will be made firm by God.

It balances the promise of earlier stanzas with a caution: elevation must be rooted in remembrance, not in unstable emotional flights.

Stanza 43

Chausaṭh joginī buñjah bīr – so māneṅ jo kaheṅ faqīr

“The sixty-four yoginis and fifty-two warriors — they obey whatever the faqīr commands.”

This stanza introduces Indic cosmological imagery: “64 yoginis” (mystical female deities in tantric traditions) and “52 bīr” (heroic spirits or guardians). The poet boldly states that these once-feared forces now submit to the command of the faqīr.

This does not mean that Islam adopts these deities literally, but symbolically it declares that all cultural powers and spiritual entities of the land are subdued under the authority of the saint.

For seekers, this is reassurance that no rival spiritual system or hidden power can override the faqīr aligned with God.

It is also a cultural bridge: showing that even non-Islamic symbols are acknowledged, but placed firmly under the dominance of tawḥīd and faqr.

🕋 Stanza 44

Hamārī paṛhat, murshid kī chaṛhat

“Our recitation, and the murshid’s elevation.”

A short but powerful line. It links the disciple’s act (paṛhat = recitation) directly with the murshid’s elevation (chaṛhat).

In Sufi orders, disciples’ dhikr is never isolated: it adds to the “capital” of the murshid and the silsila (chain). Likewise, the murshid’s elevation radiates back to lift the disciple.

This reciprocity is essential to Sufi practice: the disciple contributes sincerity, the murshid channels baraka, and both rise together toward God.

The line emphasises that devotion is not an individual effort — it is woven into a living chain of remembrance that ascends generation after generation.

Stanza 45

Paṛho mantar mahtar Sulaymān bin Dāwūd ʿalayhi-s-salām kā, terā bāchā phirē tan kā chā, qawl sāchā, pīr kī phirē, faqīr kī na phirē

“Recite the great mantra of Sulaymān son of Dāwūd (peace be upon them); your ruler moves as the shadow of your body; the saying is true: the saint turns (events), the faqīr is never turned.”

This stanza blends Qur’ānic and Indic idioms. Prophet Sulaymān (Solomon) is evoked as the master of spirits, winds, and dominion — his “mantar”

is the Qur’ānic power of divine names. To recite it is to inherit his authority. The second line uses a folk metaphor: just as the shadow of the body moves with it, so too does worldly rule follow the disciple under divine remembrance. The final line crystallises the faqīr’s stability: “the saint turns events, but the faqīr is never turned.” In other words, the faqīr is a pivot — he alters circumstances, but himself remains unshaken. For seekers, this is instruction and reassurance: align yourself with dhikr as Sulaymān did, and worldly affairs will move in harmony around you, while your inner core remains fixed, untouched by turmoil.

Stanza 46

Bi-ḥaqqi Dhū’l-Jalāl wa’l-Ikrām, bi-ḥaqqi Muḥammad ʿalayhi-s-salām, bi-ḥaqqi ghālib kulli ghālib, ʿAli ibn Abī Ṭālib.

“By the right of the Lord of Majesty and Honour, by the right of Muḥammad, peace be upon him, by the right of the conqueror of every conqueror, ʿAlī, son of Abū Ṭālib.”

This stanza is an oath-like invocation. It calls upon God under the majestic Qur’ānic name Dhū’l-Jalāl wa’l-Ikrām (Lord of Majesty and Generosity).

Then it calls upon the Prophet ﷺ, centre of mercy, followed by Imām ʿAlī, “the conqueror of every conqueror.”

The structure places God first, the Prophet as His messenger, and ʿAlī as the archetype of strength and guardianship.

In Sufi orders, invoking Imām ʿAlī reflects his reputation as Bāb al-ʿIlm (the Gate of Knowledge) and as the embodiment of divine courage. For seekers, this stanza serves as both protection and inspiration: align with majesty, mercy, and strength, and no force can overwhelm you.

Stanza 47

Subḥāna rabbika rabbi’l-ʿizzati ʿammā yaṣifūn

“Glory be to your Lord, the Lord of Might, beyond what they ascribe to Him.” (Qur’ān 37:180)

This is a direct Qur’ānic verse used as a seal. It reaffirms God’s transcendence: whatever false attributes others ascribe to Him (idolatry, magic, limitation), He is utterly beyond them. By embedding this verse, the kalām anchors itself not just in folk idiom but in Qur’ānic authority.

For disciples, it teaches humility: no matter how many miracles or powers are described, God alone is the true source, far beyond all comparison.

This verse cleanses the recitation of any possible misunderstanding, realigning everything to pure monotheism.

🕋 Stanza 48

Wa-salāmun ʿalā’l-mursalīn

“And peace be upon the messengers.” (Qur’ān 37:181)

Another Qur’ānic verse, extending salām upon all prophets.

This is important: while the kalām exalted Adam, Sulaymān, Muḥammad ﷺ and ʿAlī, it now reminds us that every messenger is worthy of peace and respect.

This universalises the message and prevents exclusivism.

For seekers, this teaches spiritual etiquette: never dishonour other prophets or traditions — peace is sent upon all who carried divine light, from the first to the last.

It situates the kalām within the broader stream of prophetic history.

Stanza 49

Wa’l-ḥamdu li-llāhi rabb al-ʿālamīn

“And all praise is due to Allah, the Lord of the worlds.” (Qur’ān 37:182)

The final Qur’ānic seal, praising God as Rabb al-ʿālamīn (Lord of all worlds).

This draws the kalām to a universal close: the earlier sections spoke of Adam, Sulaymān, saints, mantras, spirits, even yoginis — but now all of these worlds (ʿālamīn) are gathered under the Lordship of Allah.

Praise belongs to Him alone.

This re-anchors the kalām in pure tawḥīd. For seekers, it closes the door of reliance on intermediaries in themselves; saints and prophets are honoured vessels, but all gratitude and final praise belongs only to God.

Summary Commentary on the Mannat Shāhānā Kalām

Opening: Adam as the First Seeker

The kalām begins with Adam presented not only as the first human but as the first ṭālib (seeker) directly guided by Allah as murshid.

He receives khilāfat (vicegerency), and all calamities scatter before him.

The message: true authority flows from divine guidance, not power.

Cosmic Authority of Humanity

Adam is shown bringing jinn, spirits, devs, and fairies under light and command. Even rebellious entities surrender or collapse.

This portrays the Qur'ānic idea that mankind, when aligned with God, is greater than unseen forces.

Practical lesson: seekers need not fear hidden powers — the divine word disarms them.

Anchoring in the Prophet ﷺ

Adam's authority is traced back to the nūr-i-Muḥammadī (Muhammadan Light).

Whoever rejects Muḥammad ﷺ faces “arrows from the unseen.” Sulaymān’s gifts and dominion are linked to the Prophet’s blessing.

The message: all baraka (spiritual grace) in creation flows through the Prophet.

The Chain of Saints

After prophets and companions, the kalām localises its lineage:

Noshah Faqīr (founder of the Noshahi order), linked to Pīr Dastgīr (ʿAbd al-Qādir Jīlānī), Shāh Sulaymān extending influence from Hind to Khurāsān.

This grounds cosmic imagery into historical Sufi lineages that disciples can connect to.

The murshid is not isolated, he stands in a living chain back to Adam and Muḥammad ﷺ

Protection, Healing, and Victory

The murshid shields against disease, sorrow, sin, curse, evil eye, and dark shadows.

The faqīr is described as a sword: purifying disciples, subduing foes, and undoing unseen attacks. This reassures disciples that closeness to the saint equals safety.

The Triumph of the Kalima

A turning point comes with direct mention of the Kalima Tayyaba

It is army, weapon, flag, drum, and throne.Through it come victory and refuge.

Magic, sorcery, yoginis, and even yogic spirits are declared nullified before the Kalima.

The teaching: no charm or mantra rivals the living power of lā ilāha illā Allāh Muḥammad Rasūl Allāh.

The Universality of Dhikr

Arabic, Persian, Hindi, Turkish — all languages carry power when used in dhikr.

But outside divine remembrance, no formula has effect, no matter how many efforts.

This affirms that the path is universal, inclusive, and transcends ethnicity or culture.

Promises to the Disciple

Reciting and teaching the Mannat Shāhānā brings fortune, provision, and fulfilled wishes.

Needs are no longer blocked; desires aligned with God are granted swiftly, sometimes instantly.

The seeker becomes the “child of the murshid,” untouchable even by the angel of death.

The message: connection to the murshid is inheritance of safety, provision, and fulfilment.

Cultural Bridging

The kalām uses Indic motifs — yoginis, bīrs, mantras, tantra — but always subordinates them to tawḥīd and faqīr authority.

This shows Islam in Punjab presenting itself not as foreign, but as absorbing and mastering local cosmology through the Kalima.

Closing: Qur'ānic Seals

The poem ends with Qur'ānic verses: Subḥāna rabbika (God's transcendence), Salām upon the messengers, Al-ḥamdu li-llāh rabb al-ʿālamīn (all praise for the Lord of worlds).

This grounds the kalām firmly in orthodox Qur'ānic tawḥīd after its expansive mystical imagery.

Key Themes for Seekers

Divine Guidance is the Root — Adam was powerful only because God guided him; the same applies to seekers today.

Fearless Faith — jinn, spirits, sorcery, and envy dissolve before the Kalima.

The Prophet ﷺ as the Centre — all prophetic and saintly authority flows through his light.

The Chain of Saints — connection to murshid ties the disciple into the living spiritual river.

Dhikr is Weapon and Shield — remembrance of God is both active (victory) and protective (refuge).

Universality — the message transcends language and culture; all sincere tongues are valid.

Practical Blessings — recitation brings protection, provision, fulfilment of needs, and joy.

Ultimate Return — all imagery ends with Qur’ānic glorification and pure tawḥīd.

Mannat Shāhānā is both cosmic vision and practical handbook: it elevates the seeker by showing him his lineage shields him from fear of sorcery, promises victory through the Kalima, and finally returns him to the simple, pure remembrance of God.